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the election and consent of the holy church of the race of the English.' . . . We chose our own archbishops and bishops quite freely" (pp. 54-7). The first provincial council of the English church met in Hertford, 673, . . . "it is remarkable that throughout the action of this council no reference whatever is made to the opinion of Rome, . . . it was a national, self-governing action" (pp. 119-20). Wilfrith reproached his opponents, in 702, for resisting the papal decrees in his behalf, during twenty-two years. This, together with the fact that, from the moment he invoked papal aid, Wilfrith never recovered his position, shows conclusively the national assertion of independence (pp. 193, 226).

In his partisanship the author proves too much. The truth lies between the extreme Romanist and extreme English positions—the historic truth being that, at this time, the Church of England was English in a national, political sense, but was Roman, doctrinally.

The author's declaration of the present attitude of the Church of England is significant in view of recent Romanist utterances: "From a doctrinal point of view our agreement with the Orthodox *Greek* church on a large number of points on which we differ from the modern and mediæval Roman is very striking" (p. 179).—WARREN P. BEHAN.

*Histoire de la Première Croisade, tirée de l'Histoire des Croisades.* Par Michaud. Edited, with a historical introduction, map, and notes, by A. V. Houghton, B.A., etc. (London: Macmillan & Co., Ltd.; New York: The Macmillan Co., 1897; \$0.60.) As a specimen of fluent French this selection from Michaud's *History of the Crusades* is excellent, and, from the linguistic point of view, the editor has done his work well. But as a work on history no worse selection could have been made. Michaud's history is notoriously inexact and uncritical. The editor, however, has done nothing to separate between the true and the false in the narrative. This selection, if read in the schools, will only prolong the life of that legendary account of the first crusade which, for the last fifty years, scholars have been laboring to destroy.—OLIVER J. THATCHER.

*Philip Melanthon*, the Wittenberg Professor and Theologian of the Reformation. By David J. Deane. (New York, Chicago, Toronto: Fleming H. Revell Co.; pp. 160, illustrated; \$0.75.) The work is a compilation from fuller works. No attempt is made at original treatment. The book was intended to supply the need for a popular biog-

rathy of Melanchthon. As such it is clear in style and fairly comprehensive in treatment. A strong feature is Melanchthon's relation to Luther.—E. A. HANLEY.

*Heroic Stature.* By Nathan Sheppard. (Philadelphia: American Baptist Publication Society, 1897; pp. 226, 12mo; \$1.) To the student and general reader alike this collection of addresses upon "The Human Martin Luther," "John Wesley," "Norman MacLeod," "Charles G. Finney," and "Hugh Latimer," men of "heroic stature," is a most fresh, stimulating, and instructive book. The author reveals under the new light of his own genius the manliness, the humanness of the heroes he mirrors, the human defects with the human excellencies, in a style that is terse, virile, and luminous. The pages are punctuated with delightful bits of moralizing ; not set homilies, but winged arrows of suggestion that unerringly fly to their mark. It is an altogether unique piece of biographical writing.—WARREN P. BEHAN.

*Two Studies in the History of Doctrine.* Augustine and the Pelagian Controversy. The Development of the Doctrine of Infant Salvation. By Benjamin B. Warfield. (New York: The Christian Literature Co., 1897; pp. viii + 239; \$1.25.) These two papers are reprinted, the first from a translation of Augustine's anti-Pelagian treatises, and the second from a monthly magazine. The first is altered but little ; the second is considerably enlarged.

The first paper is chiefly an analysis of the anti-Pelagian writings of Augustine. It tells the reader briefly what can be found in any one of these writings. The analysis is thorough, and constitutes an excellent introduction to the theological system of Augustine, the prominent features of which were defined and defended in the course of the Pelagian controversy. Dr. Warfield manifests a deep sympathy with the doctrines which he states, and sets them forth in a most advantageous light, as only a Calvinist is prepared to do.

The second paper, on the doctrine of infant salvation, contains much good material. But many readers will think that Dr. Warfield gives too favorable an interpretation to the declaration of the synod of Dort and of the Westminster confession concerning the salvation of infants. The theologians of Dort are not to be praised very highly for saying that "godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy," and for forbearing to say, what they believed, that other parents have great reason to doubt. Nor is it easy to inter-